M /ii cont'd/
114 for a comparatively longer period and had collected more material, I obtained special permission from the chief of our commission to use the materials in my private possession in writing up two books: Hainan Tao Li-jen Tiao-ch'a Pao-kao /Report on an Investigation of the Li of Hainan Island/ and this small volume entitled Hainan Tao Chih Miao-jen /The Miao of Hainan Island/.

M H /iii/ We spent four months on this expedition—leaving Canton
122 114 on February 4, 1937, and returning to the University on June 4 of the same year. Excluding the time spent in traveling and a short delay caused by illness, we were actually in direct contact with the aborigines for more than two months. During these two months or so, we spent about three-fourths of the time in the study of the Li
H and only one fourth in the study of the Miao. The reason for this
[101] was very simple: the Li were the chief aboriginal people of Hainan, and also Hainan was the only native locale of the Li people. It can truly be said of the Li people: "This is the only establishment; there are no other branches!" It was hence wholly fitting that we made them the chief subject of our studies. The study of the Miao was only incidental. Since our working time was so short, our investigation of the Miao was limited to a group of Miao villages in the vicinity of the Ta-ch'i area of Pao-t'ing hsien /district/. This book is the result of a study of this small area within a short period. The contents of this volume, of course, are far from satisfactory. Fortunately, however, we have touched upon every phase of the Miao's life. By reading this book, the reader will have no difficulty
H in comprehending the general way of life of an individual Miao.

M 101 The Li and Miao have lived intermingled for several centuries. With this uninterrupted contact with each other, it was inescapable that they mutually influenced each other. Furthermore, the lives of both have progressed along a common road of sinicization. Therefore, it can be observed everywhere that the present ways of
M life and cultural patterns of the Li and Miao are identical in many
114 ways. To avoid repetition, I have only summarized in this book
[28] those points which I have already discussed in detail in my previous

/131 cont'd/

000 This allayed their suspicion. We then took out our phonograph and
126 turned it on, which attracted swarms of Miao to gather around us.
Upon our request to look at the Miao scripts, which Headman Lu kept,
122 he let us peruse a number of them, among which were some very
treasured ones, depicting the origin and history of the Miao people.
511 Headman Lu talked to us at length about the hardships of the Miao;
their indescribable and hard-to-imagine low living conditions brought
forth our deepest sympathy. There were 12 families in this village,
under the family names of Lu, Teng, and P'an. Their main occupa-
tion was farming on lands rented from the Li people.

000 Limited by our schedule, we decided to cancel our trip to Pao-
ch'a village. We left Ang-chi at five-thirty to return to Ta-ch'i.
They gave us a warm farewell, asking us to return to their village
again. Upon our return, we found that Mr. Wang Chao-i had come
back from Pao-t'ing, and we had supper together, during which he
talked at length about his experiences in the Li area. His stories
fascinated us and sounded like fabulous legends.

Second month, twenty-third day. (Tuesday)

226 After breakfast we went to Wen-hua River to watch the Li carry
on their collective fishing. The two banks of the river were crowded
with men and women, about 60 or 70, each carrying fishing gear.
The stream was rather narrow, and the depth of the water was hardly
up to the knee. First, a section of the stream was selected, and then
large stones and rocks were put in the water to block the flow from
upstream, and small ditches were dug on the lower part of the stream
in order to half empty out the water. Then the poison was poured in.
When the fish touched this poison, they were immediately knocked
out and floated on the surface of the water. The Miao then rushed to
catch them with their nets. Today, the job was rather poorly done
because the water from upstream had not been dammed completely
enough to prevent the flow downward, thus preventing the emptying
out of the fishing area. Since the poison could not have its full effect
in the water, /132/ only a small amount of fish was killed and caught.

/132 cont'd/
622 217 Upon leaving, we presented him with some gifts, for which he thanked us profusely.

123 /133/ In order to get pictures of the t'iao niang, at four o'clock in the afternoon, we had Mr. Wu Jui-lin act as the sick person and asked several "old women" to perform the t'iao niang in the drying yard at Mr. Chao-i's home. Perhaps because they perceived our intentions, they did not act as naturally as they normally would have. It was a half-hearted performance, for which we paid them four dollars and, in addition, a small pig, which were taken away and divided among them.

231 In the evening we watched Mr. Chao-i training his wild horses in his fish pond /sic/. His expertness in the training was much admired by us.

Second month, twenty-fifth day. (Thursday)

115 .It had been reported that Headman Lu of Ang-chi village would conduct a tso chai for his dead brother on the three days, the 25th, 26th, and 27th days of the month. We decided to go to that village and stay there in order to observe this carefully, and at the same time to get a better look at the general conditions of living of the Miao. Mr. Chao-i gave us a rich farewell banquet with pigs and lambs, to which he also invited several other Li headmen of the vicinity. After the feast, we left for Ang-chi village. There we
● 122 rested for a while, and then went to Chih-pao village where we wished to borrow Headman Teng's family heirlooms, such as the pictures of gods and the Taoist books for photographing. Mr. Yang Cheng-chih, Mr. Wu Jui-lin, Mr. Chiang Ying-liang, and Mr. Kuang Pe-ngo were to leave from here for Ta-ch'i, and then they would take the route to Wu-chih /"five fingers"/ Mountain to make their investigation. Mr. Ho Yüan-chiung and I were to return to Ang-
000 chi and were to stay in this Li and Miao area for some time. The two groups of our party thus bade farewell to each other, and each pursued its own course. In the midst of deep valleys and steep mountains, I began to feel loneliness in a strange land with no one

1: Wang--149 S-5 (1937) 1948 AE5 Miao AE5

/146 cont'd/

114 the time. It was only very recently when the movement for the development of Hainan was revived that, with the encouragement of two of my close friends, Mr. Ch'en Chia-wu and Mr. Chiang Ying-liang, I decided to send this book for publication again. Thus a part of the humble desire which I have long cherished has materialized.

●122 For the publication of this book, I am indebted to the aid of Chu-hai University. My teacher, Mr. Chou H'ai-pin, gave me the title; Mr. Chiang Ying-liang kindly lent me his precious photographs, and Mr. Lo Pao-t'ien drew the map. Their kindness is hereby respectfully acknowledged.

The Author

June 3, 1948, at the Western Village of Canton

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

122 **Periods of Residence.** In the fall of 1940, Dr. Wu Tzu-lin, then head of the Sociology Department and the Sociological Research Bureau of Ta Hsia University in Kweiyang, arranged for one of his research assistants, Miss Li Chih-jen, and me to spend a few months among the Cowrie Shell Miao in Lung-li Hsien. On the second of December we went by sedan chair from the *hsien* city of Lung-li to the valley of Ting-shui-pa, six miles to the southeast, a little less than half by motor road and the rest by stone mountain road. From a pass where there was a wooden gateway and a wayside shrine we could look down into the valley, a lovely one, almost like a park. All along the way I had marveled at the many flowers and red berries. Here there were bamboo thickets and a grove of oak with a few palms and conifers. The stone road ran between hedgerows of blossoming shrubs and fruit trees, through which flashed gay, singing birds. Beyond the hedges on the left we could see a large pond, with a little, white shrine and the village of Yang-chia-sai beyond it. My bearers would have taken me through the wood to the village, but Miss Li had gone on ahead to the office of the *lien paó* official, and I had perforce to follow her.

Dr. Wu had received permission from the head of the wealthiest family in the Cowrie Shell Miao village of Yang-chia-sai for us to live in his house. But the *hsien* magistrate sent with us a letter to the *lien pao* official, who had his office in a Chinese family temple four-

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

122 tenths of a mile from the village. When the teacher of the school, also housed in the temple, a nephew of this village man, saw the letter he protested that his home was not suitable. As a result, we lived in the *lien pao* office until just before the Chinese lunar New Year, which was on January 27, but spent much time in the Miao village. We then returned to Kweiyang. I returned alone after a few days. This time I lived for two months in the "new house" (fig. 13, *e*) of this well-to-do family.

At Dr. Wu's suggestion, I came to the village again on February 1, 1942, and lived in the same rooms as before until December 3 of that year, when I moved into the city of Lung-li in order to be more free to work up the material I had gathered in this more than a year of observation. I had seen the calendar of activities; although there were many gaps in information, particularly as to vocabulary, songs, tunes, and ritual, there was enough for an initial study; I needed the change in order to get away from demands for gifts of such things as personal clothing and bedding and help in lawsuits involving even remote relations of the family, as well as of neighboring Chung-chia and Chinese that I do as much for them as I had for the people of the village. Finally, I felt that I had presumed upon their hospitality long enough. They were appreciative of the help I had been able to give them, however, and repeatedly invited me to return.

[10d]